

5. / . 27 (a) A 1

**MOST COM-  
FORTABLE AND**  
Christian Dialogue, be-  
twene the Lord, and  
the Soule.

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**BY**

**Mr. WILLIAM COVPER,**  
Minister of Gods Word.

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**MATTHEW. 11. 28.**

*Come unto me, all yee that are  
weary and laden, and I will re-  
fresh you.*

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MOON

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TO THE  
MUSEUM  
OF THE  
ROYAL SOCIETY  
OF LONDON



Christian  
signed in  
re milia  
the sign  
in the





TO THE RIGHT  
*Worshipfull Sir* DAVID  
MURRAY Knight, spe-  
cial Gentleman of the  
Prince his Bed-  
chamber.



*Tis (right Wor-  
shipfull) the  
common con-  
dition of all  
Christians, howsoever dis-  
ioyned in place, that they  
are militant in one warre-  
fare against Sathan, with  
his principalities, powers*

*A 3 and*

## THE EPISTLE

and spirituall wickednesse whose stratagems are innumerable, and the manner of his assaults manifold, he troubleth not all Gods children one manner of way: for so euery one might easily espie wherein his strength lyeth, but makes choise of the temptation, as by long experience he hath learned, it may be most effectual to work upon our natural disposition. Like as on the other hand the grace by which God strengtheneth his children to resist him is much more manifold, whereby they are instructed to vse the  
armour



## DEDICATORIE.

armour of God, with such  
varietie of heauenly wise-  
dome, that it is a wonder  
to see, how by one and the  
selfe same sentence of gods  
word, at sundry hands,  
sundry manner of wayes,  
Satan is confounded. And  
therefore it is very need-  
full that in the spirituall  
war-fare there should be  
a mutuall intelligence a-  
mong the Souldiers of  
Christ, as well for disco-  
uering of Sathans seuerall  
sights in assaulting, for  
the more his policie is de-  
tected, the better may we  
eschew it, as also for ma-  
nifestation of Gods rich  
A 4. mercy.

## THE EPISTLE

*mercy in assisting.*

*For this cause haue I bene induced to communicate vnto others these meditations, as it pleased God by experience to communicate them vnto me, for in the midst of darknesse which couered the minde, and restlesse feare which disquieted the conscience, the Lord made them sodainely to breake out like sparkles of light sent from his owne throne of grace, bringing with them light, peace, and ioy, which in a moment removed the former feares, and pacified the perturbations*



## DEDICATORIE.

tions of my wearyed soule.  
As they were unto me, so  
I wish they may be meanes  
of comfort unto others:  
but I know that the same  
argument of comfort,  
which hath comforted one  
in temptation, doth not  
alway comfort an other:  
Nay, not in the selfe same  
temptation, for the Lord  
will haue this praise reser-  
ued to himselfe, that hee  
only is the God of all com-  
fort. It is not the word,  
(saith Dauid) but God  
by the word that did quic-  
ken him. Psal. 119. 9. Yea,  
the most comfortable pro-  
mise of the Gospell is most

## THE EPISTLE

terrible to the troubled  
conscience, except the Lord  
by it, worke in the heart a  
sense of his mercy : and  
therefore such as want  
comfort, let them seeke it  
from the God of comfort.  
Neuerthelesse that which  
wee haue, wee giue; euen  
as we haue receiued it, that  
it may stand as a memorial  
of my thankfulness to God,  
who shewed his great mer-  
cy vpon me, when within  
my selfe I had receiued the  
sentence of death, and a  
testimony of my loue to-  
ward them who are milli-  
tant against Sathan. And  
specially of that Christian  
remem-



TLE

DEDICATORIE.

troubled  
the Lord  
heart a  
y: and  
as want  
seeke it  
comfort.  
t which  
ue; euen  
d it, that  
emorial  
to God,  
at mer-  
within  
ued the  
and a  
ue to-  
milli-  
. And  
ristian  
mem-

*remembrance I haue al-  
way of you in the Lord Ie-  
sus, to whose grace I com-  
mend you, now, and for  
euer.*

Your Worships  
in the Lord Iesus,  
*William Cowper,*  
Minister at Perth.

EDICATOR

In the Court of the  
Commons of Great Britain  
in the Year 1713  
The Petition of the

1713

of the

in the

William

in the



A R  
COMFO

Dispute  
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the  
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A R I G H T  
C O M F O R T A B L E

*Dialogue, betweene the  
Lord, and a troubled  
Soule.*

---

The LORD.

---



My beloued,  
why dost thou  
feare, and art  
so cast downe  
and disquieted within  
thy selfe? dost thou well  
to be angry with my  
chastise-

chastisements? and why art thou offended, that I should make thee like to my selfe, causing thee to walke in that way of inward & outward griefs, which I did tread before thee? why refuseth thou to take vp my crosse, and follow me, & to taste of that cup which I dranke before thee and for thee?

---

**The S O V L E.**

---

**O** Lord, giue me of thy Spirit, and all trouble with thee, or for thee, shall



*shall be sweet unto mee :  
what euer thou didst beare  
(O Lord) it was for mee,  
and if I were so disposed  
as I should, then would I  
be content to beare all that  
thou (my God) shouldest  
please to lay on me. But a-  
las, it is my cursed corrup-  
tion that makes me thinke  
thy crosse my burden. Lord  
therefore uphold me with  
thy grace, that I may count  
thy yoke easie, and finde  
ioy in these sufferings with  
thee.*

*The*

---

*The LORD.*

---

**I** Know the cause of thy  
griefe and terror to be  
the consideration of thy  
sins; but I pray thee, why  
lookest thou so to thy  
sinnes, that thou lookest  
not also to my mercies?  
why wouldest thou so ex-  
toll thy euill deeds, that  
thou shouldst extenuate  
my rich mercies? or in  
any way compare the  
one with the other? was  
it for thy good deeds  
that first I entred into  
friend-



friendship with thee? and  
thinkest thou now that  
for thy euill deeds I will  
vttterly forsake thee, see-  
ing it is among my prai-  
ses, that the work which  
I beginne, I perfect it.  
I like well indeed, to see  
thee grieved for the sins  
thou hast done against  
me, but I would haue  
thee also comforted in  
the mercies that I haue  
shewed thee. Cal to mind  
my works of old; & what  
I haue done to thee since  
thou canst remember :  
how cared I for thee in  
thy young and tender  
yeares? Looke back now  
and

and see, did not the Angell of my presence lead thee when thou hadst neyther wisdom nor strength to gouerne thy selfe? did I not then beginne to acquaint thee with the knowledge and feare of my name? canst thou deny now that my mercy preserued thee from many sins, whereunto thy nature was prone and ready to haue declined? and when thou sinnedst, with what long patience haue I waited thy turning? and how louingly haue I winked at thy transgressions? and  
when



when I had giuen thee  
grace to repent of thy  
finnes, and to seeke my  
faueur and mercy for the  
finnes of thy youth, with  
a melting heart, and a  
mourningeye, canst thou  
deny that I haue filled  
thy heart with my ioyes,  
and made thy tongue  
burst out in glorying  
specches? and why then  
wilt thou not trust in my  
mercyes to the end?

The

---

*The SOULE.*

---

**I** Were O Lord most unthankfull, if I should not confesse that many a time in the multitude of my thoughts thy mercies haue comforted me, but alas, I haue not answered thy louing kindnesse, for after many mercies receiued, I haue sinned against thee, contrary to my light, and my sinnes are now before me, witnessing that I am unworthy to taste of the sweetnesse of thy mercy any more.

The



---

*The LORD.*

---

**I**S my mercy onely for  
a day, or for a yeare, or  
is it for euer and euer to-  
ward those whom I haue  
made mine in Christ Ie-  
sus? wilt thou restrain my  
mercies, and limit them  
within so narrow bounds  
as to thinke they cannot  
be extended ouer all thy  
transgressions? wilt thou  
mesure my mercies with  
so narrow a spanne, as  
to thinke I haue no more  
to giue, then thou hast an  
heart to conceiue? Is it  
not

not among my praises,  
that I am able to doe ex-  
ceeding abundantly a-  
boue all that my chil-  
dren can aske or thinke  
of me? knowest thou not,  
that as the heauens are  
aboue the earth, so my  
thoughts are aboue  
thine? hast thou not con-  
sidered that my mercy  
is aboue all my workes?  
how much more then is  
it aboue thee, who art  
nothing in comparifon  
of my workes? and if it  
be aboue thee, how  
much more aboue all  
that thou canst doe? why  
then wilt thou match thy  
finnes



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ble to doe  
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e heuensa  
earth, so n  
are abou  
thou not ca  
at my merc  
l my worke  
more then  
nee, who  
comparis  
kes? and i  
thee, h  
re aboue  
anst doe  
ou march  
sinne

sinnes with my mercies ?  
If I require such mercie  
in my Children, that I  
will haue one of them  
to forgiue another, not  
onely seauen times, but  
seauenty times seauen  
times ; what pittie and  
compassion, and readi-  
nesse to forgiue is in my  
selfe? Therefore my be-  
loued, despaire not for  
the multitude of thy sins:  
but be comforted with  
my promises of mercy.  
I haue made them with-  
out any exception of  
time; *for at what time*  
*soeuer a sinner doth re-*  
*pent him of his sinnes, I*  
*haue*

Ezc. 34. 37.

*Esay. i.**Eze. 18. 32.*

haue promised to put away his wickednesse out of my remembrance. I haue made them without exception of sinnes; for albeit your sinnes were as skarlet, they shall be made as white as snow. I haue made them without exception of persons; for whosoever shall depart from his wicked wayes and turn to me, I shall receiue him. Let this threefold vniuersality of my promises sustaine thee, that thy infidelitie contract not my mercies into narrower bounds then I haue extended them.

The



The S O U L E.

**B**E mercifull (O Lord)  
to my infidelitie, I be-  
leeue in a part, Lord help  
my vnbeliefe, stablish and  
confirme my vnstable  
heart, with thy good and  
holy spirit. My conscience  
doth in such sort condemn  
me, that I stand in feare  
of thy Iustice; for thou  
art greater then the con-  
science, and wilt much  
more condemne me, if  
thou dost enter into iudge-  
ment with me.

B

The

---

*The LORD.*

---

**O** My beloued, consider that the cause of thy present vnquietnesse is because with the one eye, thou lookest to thy sinnes, and my Fathers Iustice : and with the other lookest not to mee, in whom his Iustice is satisfied, and thy sinnes punished already. Tell mee, I pray thee, thinkest thou to get in thy selfe, and the holines of thy disposition, that which shall exempt thee from



*The LORD.*

ly beloved,  
er that the  
present vnc  
because with  
thou look  
es, and my  
stice: and  
r lookest not  
whom his  
atisfied, and  
unished alre  
e, I pray the  
thou to ge  
, and the hol  
isposition, th  
all exempted  
fr

from the feare of his  
Iustice? or art thou con-  
tent to seeke it in mee?  
if in thy selfe thou see-  
kest it, remember what  
thou art doing: wilt thou  
haue the Lord bound  
and oblieged to thee?  
wilt thou be thine owne  
Saviour? or shall it be  
said, his mercy faued  
thee not? if no misery  
were in thee, whereupon  
should his mercy be  
manifested? and if thy  
disposition in the earth  
were such as it should  
be, then what remaineth  
but that the praise of his  
mercy should fall to the  
ground?

ground ? Turne thee  
therfore to me and seek  
thy life in mee. If thou  
wilt know what is thine:  
thou art a sinner; let my  
praile be reserued to my  
selfe, I am the Sauour.  
Esteemest thou that my  
wounds are ineffectuall?  
or that there is no force  
in my sufferings ? coun-  
test thou thy sinnes so  
deadly, that my merit  
and vertue cannot cure  
them ? Will any Phy-  
sition poure out a rare  
oyntment; eyther where  
no need is, or else where  
it cannot profit ? and  
thinkest thou that my  
father



father would haue my  
bloud to be shed in vain?  
If his Iustice terrifie  
thee, remember his Iu-  
stice was satisfied in me,  
and that hee pronoun-  
ceth this sentence him-  
selfe: *This is my wel-be-*  
*loued Sonne, in whom I*  
*am well pleased.* I came  
into the world not to  
call the righteous, but  
sinners to repentance.  
Tarry not from me be-  
cause thou art a sinner,  
but for that cause come  
to me, and I will refresh  
thee.

## The SOVLE.

O Lord, I know that there is a cleansing and reconciling vertue in thy bloud; that life is in thy death: but still I feare my sinnes deserve thou shouldest neuer apply thy vertue nor thy merit to mee: for alas I finde that yet the old man is strong, and lively in mee; and that yet the motions of sinne haue power in mee, to bring forth fruit vnto death.

The



---

*The LORD.*

---

**B**E not, I pray thee, in-  
iurious to the worke  
of my grace in thee,  
complaine not so of thy  
corruption, but that  
thou maist giue vnto me  
mine owne praise. Canst  
thou deny but that thou  
hast felt my power wor-  
king in thy soule? haue  
I not sprinkled thy con-  
science many times with  
the pacifying bloud of  
Christ; from which hath  
flowed to thee such a wit-  
nessing of good things;  
B 4            such

such a sence of mercy,  
as for the time hath fil-  
led thy heart with ioy,  
and thy mouth with  
songs of praise? Haue I  
not sometime stirred thee  
vp in great feruency to  
call on the name of the  
Lord? haue I not made  
thee to giue Christs  
name a publike testi-  
mony, with thy own dis-  
aduantage? and how oft  
hath thine heart beene  
effectually moued at the  
hearing of my word, in  
such sort that it hath  
wrought in thee an ho-  
ly remorse, and an in-  
ward contrition for thy  
finnes,



finnes, which hath broken out into teares ? haue I not made thee a wrestler against thy inordinate lusts ? haue I not giuen thee strength many a time to stand against Sathans temptations; whereas if I had left thee to thy selfe, how oft haddest thou beene made a pray to thine enemy? Remembrest thou not that the Tempter hath assaulted thee, but I haue with-drawne the occasion of sinne ? and when the occasions serued, did I not restraine and holde backe the

B. 5      tempter;

Tempter? yea, when both the tempter & occasion wer present, haue I not filled thy heart with the feare and loue of my name, and so kept thee from sinning against mee? and whereas many times of thy weaknesse thou hast offended, did I not with a melting hart and mourning eye, raise thee againe, and renew my former familiaritie with thee; so that thou canst neuer say, from the first houre that I begun to renew thee, that I suffered thee to lie still in thy sinne, as I haue



haue done others that  
are strangers from my  
grace? And many moe  
notable effects of my  
working in thee thou  
canst not deny. Are not  
these the vndoubted  
tokens of my grace in  
thee? will Nature doe  
such things? maist thou  
not feele by these that  
I haue begun to apply  
to thee Christs merit for  
the remission of thy sin,  
and Christs vertue for  
quickning thee to a new  
life? therefore thinke of  
thy selfe as basely as  
thou wilt, but let the  
woorke of my grace  
be

be esteemed of thee according to the excellency of it: be humble and cast downe when thou lookest to thine owne corruption; I finde no fault with thee, but I reioyce and am glad at the new workemanship which I haue begun in thee. Indeede, if there were nothing in thee, but that which thou hast of Nature, thy estate were miserable: but seeing thou seest a new workemanship in thee, ~~be comforted~~: art thou so in darknes that there is no light in thee? or  
doth



doth sin so possesse thee,  
that beside it also there  
is not in thee a will to  
doe good, and a loue to  
righteousnesse, if thou  
saist thou hast no sinne  
in thee, thou art a lyer;  
and if thou sayest that  
there is no other thing  
in thee but sinne, thou  
art also a lyer. And thin-  
kest thou that seeing I  
haue begun to translate  
thee from darknesse into  
my light, and to make  
thee a new creature,  
thinkest thou that I will  
leau thee, vntill I haue  
done my worke in thee?  
Therefore, my beloued,  
giue

giue not such eare to  
Sathan, or thine owne  
corruption, as to take  
their testimony against  
mee, or to make thee  
thinke that my pledges  
which I haue giuen thee,  
are not worthy of cre-  
dit, that by them thou  
shouldest be assured of  
mercy.

---

The S O V L E.

---

**I** Cannot deny O Lord,  
but that many times I  
haue felt the sweetnesse  
of thy heavenly consolati-  
ons, which haue greatly  
reioyced



reioyced my Soule. But alas, my grieve is so much the greater, that in mine own default I should now be deprived of them; for I haue grieued thy holy spirit; yea, I haue done what I could to quench him, and therefore it is, that the Comforter, who was wont to refresh my soule, is away; neither can I feele his presence with me as before.

---

The LORD.

---

BEcause I am not changed, therefore is it

it that yee O sonnes of *Iacob*, are not consumed. Many indeede are the changes whereunto yee are subiect, but I remain the same, and there is no shadow of alteration with me. *Iam.* 1. 17. Be not therefore afraid O my wel-beloued, neither esteeme thy selfe to be reiected of mee, albeit that sometime I hide my face from thee; all my wayes are mercy and truth to mine : It is for thee, that sometimes I goe from thee; and it is for thee that againe I returne vnto thee : for if I come,



come, it is for thy consolation, that continuall heauinesse through thy manifolde temptations should not oppresse thee. How oft hast thou found this, when thou wert sicke of loue : I haue strengthened thee with the flagons of my wine, & comforted thee with my Apples ? my fruit hath beene sweet in thy mouth : and I haue put my left hand vnder thy head, and with my right hand I haue imbraced thee. *Cant. 2*

But lest the greatnesse of my consolations should

should exalt thee to disdain thy brother, and offend me by imputing that to thine owne disposition, which thou hast of my dispensation. I haue againe withdrawne, these glorious feelings from thee, giue mee the praise that I know best, what is expedient for thee. Had my seruant Saint *Paul* need to be humbled with the buffets of Sathan, lest he should haue beene exalted out of measure by the greatnesse of his reuelations, and hast not thou neede that by thy  
inward



inward exercises I should  
hold thee humble? If my  
comforts were alwayes  
present with thee, thou  
wouldest thinke thy hea-  
uen and permanent Cit-  
tie were on the earth,  
and so cease to enquire  
for a better to come :  
thou wouldest take the  
place of thy banishment  
for thy home; and the  
earnest, for the principall  
summe which I haue  
promised thee. Consi-  
der this wisely with thy  
selfe, that albeit I laugh  
not alike on thee at all  
times, and fill thee not  
alway with my ioyes, yet

I

I alwayes loue thee : for  
whom I loue, I loue vn-  
to the end. If I close the  
doore of my chamber  
vpon thee, it is not to  
hold thee out, but to  
learne thee to knock. If  
I couer my selfe with  
many vailes, that thou  
canst not see a glance of  
my louing countenance  
it is onely to stirre thee  
vp to seeke mee : and if  
sometime I seeme to go  
from thee, it is to pro-  
voke thee to follow me,  
that thou maist make  
haste from the earth to  
heauen, wher thou shalt  
enioy me without inter-  
mission.



loue thee:  
oue, I loue  
d. If I close  
my charm  
, it is not  
out, but  
e to knock  
my selfe  
es, that the  
ee a glance  
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to stirre th  
mee: and  
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it is to p  
o follow m  
maist ma  
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mission. Was *Ioseph* so  
wise as to conceale his  
tender affection from his  
brethren, till he brought  
them to an humble ac-  
knowleging of their sin?  
and was he againe so lo-  
uing, that when he saw  
them humbled, his af-  
fection was inflamed, &  
compelled him to re-  
ueale himself vnto them?  
and thinkest thou that I  
am lesse wise and louing  
in dealing with mine. I  
gaue at the first, sharpe  
answeres to the petiti-  
ons of that woman of  
Canaan : and so will I  
sometimes seem to deale  
roughly

roughly with those whō  
I loue, and to be angry  
euen at their prayers;  
but in the end I will  
make my loue manifest  
to them, and with my  
endles mercies imbrace  
them.

---

The S O V L E.

---

**S**uffer me yet once a-  
gaine (O Lord) to speak  
vnto thee, that thou maist  
answere me, and I shall  
complaine no more. If we  
saw that such wer our dis-  
position as thy holy word  
doth require in vs, then  
should



should thy comforts re-  
ioyce vs, but alas how far  
am I from that which I  
should be? my strength is  
enfeebled, therefore doe  
my inordinate affections  
oft times ouercharge me:  
If I turne me to pray, I  
cannot for the hardnesse  
of my heart: the contrite  
spirit, the melting heart,  
the mourning eye, is gone  
from mee: If I seeke com-  
fort in the word, I finde  
it not; I am troubled al-  
so with doubtings, armies  
of feares and sorrowes are  
against me, & all through  
weakenesse of my faith;  
for partly for want of  
that

that light that should inform me: my infidelitie abuseth me to thinke that thy visitations come from thine anger, and causeth me to answer the errors of my conscience, as if they were iust accusations; and partly for want of that apprehending & applying vertue that is in faith, I am spoyled of the comfort that thy word hath offered vnto me: therefore O Lord, haue pittie on the desolate state of my soule.

The



**The LORD.**

**L**et not (my beloued)  
the consideration of  
thy wants, defects and  
imperfections discour-  
rage thee : remember  
that the measure of grace  
which I haue giuen to  
my Saints vpon earth,  
I haue called it an ear-  
nest-pennie, & the first  
fruits of the spirit, to tell  
them that what euer  
grace they haue gotten,  
it is nothing in compa-  
rison of that which they  
will get. Seeke not there-  
fore

fore that in the earth,  
which I haue resolved  
to giue thee no wayes,  
till thou dost come to  
heauen : thy blessednes  
in this life stands not in  
a facietie and full enioy-  
ing of that which thou  
wouldest haue, but in an  
hungring and thirsting  
for it. If I had pronoun-  
ced them blessed that  
are now satisfied with  
righteousnesse, then thy  
wants might most iustly  
haue discouraged thee;  
but I called them bles-  
sed that hunger. If there-  
fore thou dost follow af-  
ter sanctification, and art  
weary



weary of the seruitude  
of thy sinne; if thou dost  
seeke comfort in my  
Word, and canst finde  
none of these at the  
first, as thou wouldest;  
yet remember I haue  
promised to fulfil the de-  
sires of them that feare  
me. If it grieue thee that  
thou canst not pray at  
all times alike, remem-  
ber that my children  
are oft times euill Iudges  
of themselves, and that  
their estate is not alway  
to be measured accor-  
ding to their feeling, for  
many prayers may be  
made in them to me by

my spirit with sighs and  
sobs which they them-  
selues are not able to  
expresse, yet are known  
to me, and are like loud  
crying voyces, which I  
cannot but answere.

---

**The SOULE.**

---

**O** My Soule, content  
thee with the Lords  
dispensation, and doubt  
not, but all thy wants &  
holy desires shall once be  
satisfied: remember how  
careful thy Sauiour was of  
those people that followed  
him, I haue compassion  
(saith



(saith hee) on this people, because they haue continued with mee already three dayes and haue nothing to eate: I will not let them depart fasting, lest they faint in the way. O most sweet & comfortable speeches, they seeke not from him, and he is carefull to giue them. If hee was so carefull to satisfie their bodily necessities, will kee neglect the spirituall necessities of his owne: they followed him three dayes, and he counteth it a long time; they are to goe from him, and he feareth lest they faint:

O my distrustfull Soule,  
wilt thou once learne to  
trust in the mercie of thy  
God assuredly? will hee  
not satiate thee, who seeks  
him? will he not answere  
thee, who cryes unto him?  
will he not care for thee,  
who hast waited upon  
him, not three dayes, but  
many yeares? and will he  
let thee faint in following  
him, who would not let  
them faint, who were to  
goe from him? O sweet  
Saviour, happy are they,  
who trust in thee, (Lord)  
therfore increase my faith  
in thee, that nothing be a-  
ble ever to sunder me from  
thee. The



---

*The LORD.*

---

**A**S for the weakenesse  
of thy faith, which  
I see is the ground of all  
thy trouble, it proceedeth  
eyther from the  
want of knowledge, or  
else from the lack of ap-  
plication. It is indeede  
a special benefit to haue  
the minde inlightened  
with true light. Seeke  
therefore my light to  
shine vnto thee by con-  
tinuall prayer and scar-  
ching of the Scriptures,  
that thou be not troubled

with the errour of conscience, as if it were a iust accusation. I haue set conscience indeed to be a warner vnto thee; but then shalt thou take heede to her warnings, when they are warranted by my word. If the errour of thy conscience terrifieth thee in any thing, and make thee thinke that thy crosses and visitations do come from my anger, goe and informe conscience better by the Word; remember whom I chastice, I loue; and when I chastice thee, I am not seeking



seeking a satisfaction to my Iustice; what maruel such thoughts disquiet many? Consider I pray thee, that notable promise of mine, made to my seruant *Dauid*, and in him to all the rest of my Saints. *If they breake my statutes I will visit their transgressions with my rods, yet my louing kindnesse will I not take from them, neither alter my covenant.*

C 5

The

## The SOVLE.

**O** Word, full of comfort:  
my soule forget it ne-  
uer, that euen when his  
rods are laid on thee, yet  
his louing kindnesse is not  
taken from thee, and  
though thy transgressions  
be many, yet will hee not  
alter his Couenant with  
thee: remember it I say,  
that in thy trouble thou  
gine no more place to these  
misconceptions of Gods  
working with thee, as  
godly Iob thought in his  
trouble that the Lord  
was



was pursuing him for his  
sinnes, and making him  
to possesse the iniquitie of  
his youth, which as yet ap-  
pears by the course of that  
History, was not the Lords  
intention: so haue I thought  
many times that the hea-  
uie hand of the Lord laid  
on me, had proceeded from  
his wrath, as if hee had  
shut vp his tender mercy  
in displeasure from me for  
euer : but Lord let thy  
light abide with me that  
I sinne no more with such  
distrustfull motions a-  
gainst thee : and now  
Lord speake on yet fur-  
ther to thy seruant, for  
thy

*thy comforts haue reioyced my Soule.*

*The LORD.*

**N**OW concerning the weakenesse of thy Faith in the apprehension and the application of my promises: remember that I am hee who will not breake the bruised Reede, nor quench the smoaking Flax: what smaller thing is there then a graine of Mustard seed? albe it the measure of thy Faith were no more, yet haue I not excluded



excluded it from the participation of my promises. A louing Father will delight to be holden by the hand of his tender childe, and knowest thou not that as a father spareth his sonne, so will the Lord spare them that feare him? Hast thou not read, that suppose the faith of my seruant *Jacob* was very weak, as thou maist perceiue by the great feare hee conceiued of *Esa*, yet his weake faith was able to hold me till I blessed him. Be not therefore discouraged: for albeit thou

thou canst not lay hold  
on me, with the hand of  
strong faith, if thou  
canst but touch the  
hemme of my garment  
with thy finger, thou  
shalt draw vertue out of  
me. Consider also with  
thy selfe, that the faith  
of my children is neuer  
greater then when their  
feeling is weakest, and  
least perceiued. It is easie  
for euery one to belecue  
in the midst of glori-  
ous feelings and vnspea-  
kable ioyes; but when a  
man can feele no sensi-  
ble comfort in me, and  
yet beleeueth in me and  
waiteth



waiteth on me for comfort, certainly the faith of that man is great: and such was the faith of my seruant, who in his greatest trouble gaue me this answer: *Albeit thou wouldest slay mee, O Lord, yet (both against sense and feeling) will I trust in thee.* And did not also that woman of Canaan, with inuincible Faith cleaue to my mercy, euen then when shee had no feeling of mercy, and I gaue her no favourable answer; for which in the end I called her Faith, a great Faith?

The

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The S O U L E.

---

O My Saviour, thou  
art the strength wher-  
by I stand in temptation:  
cursed be hee that would  
make my Soule to con-  
ceiue wrongfully of thee.  
Be mercifull (O Lord)  
unto mee, and neuer let  
the malice of mine enimie  
preuaile ouer mee. Sweet  
Iesus keepe the heart that  
through thine owne grace  
would faine keepe thee,  
and now my Soule, re-  
member that this is but  
the



the time of fighting, the  
time of triumphing will  
come: why then shall the  
continuance of these rest-  
lesse assaults disquiet thee?  
If thou haddest neuer  
beene victorious but once  
in all thy life time; yet  
what mercy had it beene  
that the Lord in the  
middest of the battaile  
should make thee tri-  
umph? but thou canst  
not deny that many ioy-  
full victories now and  
before hath the LORD  
giuen thee.

Therefore now my  
Soule, reioyce and return  
to thy former rest, for  
the

*the Lord hath beene beneficiall to thee, and account thou euery one of these temporall victories a plegde to thee of that full and finall victorie, that once thou shalt enjoy ouer all thine enemies, when the God of peace shall tread downe Sathan vnder thy feet.*

The



---

The S O U L E reioyceth  
in the L O R D.

---

**O** Lord, if such comfort be in thy Crosse, what is in thy Crowne? and if thou dost giue vs such ioy, when thou takest vs into thy hand to correct vs with thy rods, L O R D what wilt thou make vs to finde when thou shalt embrace vs in thy armes, to kisse vs with the kisses of thy mouth? Oh that these feelings might for euer abide  
with

with mee : what trouble would not be easie where thy comforts are present? Surely O Lord, all trouble vanisheth so soone as thou dost begin to glance upon my soule. Therefore O my Loue, my light, my life, my ioy, my Crowne, my glory, my strength, my help in the time of need, stand thou on my side, and I will not feare what my enimie can doe to mee. O happy time that euer I knew thee: Blessed be the name of the Lord for euer.

The



---

**T**he **S O U L E** doth triumph ouer Sathan.

---

**O** Enimie Sathan, albeit thy enmitie for the present be troublesome unto mee; yet I thanke my God through Iesus Christ, that thou art against mee, and that hee hath put mee in his war-fare to fight against thee. When I consider that in Paradise the Lord proclaimed irreconciliable enmitie betweene thee and my blessed Saviour,  
the

the seed of the woman,  
Christ Iesus, I account  
my selfe happy, that thou  
art against mee: and  
that grace is given un-  
to mee, to fight against  
thee: for thereby I know  
that I am none of thine,  
but that I doe stand on  
that side, whereof Christ  
is the Captaine, all his  
Saints are Souldiers, and  
the victory is most cer-  
taine.

O deceitfull Serpent,  
if I haue found such ter-  
rour arising of these sins,  
which foolishly I did by  
thy inisements? what  
should I haue found, if



I had followed thee in all  
the rest, from the which  
the Lords preuenting  
mercyes did keepe mee?  
I haue learned by expe-  
rience, that thou art  
a faithlesse traitour; thou  
dost tempt a man to  
sinne, and for the same  
sinnes which hee doth by  
thy instigation, thou art  
the first that doth accuse  
him. The Lord confirme  
this good purpose of my  
heart, that I neuer hear-  
ken any more to thy ly-  
ing words, and suffer  
not my soule to be cir-  
cumvented with thy de-  
ceitfull snares. And as  
for

for the worke of my sal-  
uation, seeing it is a work  
that my God will worke  
in despite of thee, where-  
fore shall I regard thy  
testimony? Thou didst put  
it in question to my Sa-  
uiour, whether or no hee  
was the Sonne of God,  
and what maruaile, if  
thou darest say to his  
children that they are  
none of his? Is there any  
truth so vndoubted, but  
thou darest deny it at a-  
ny time? why therefore  
shall I enter into dispu-  
ting with thee any more.  
My saluation standeth nei-  
ther in thy questioning,  
nor



*nor in my answering,  
but upon the Lords un-  
changeable decree of E-  
lection. If thou shouldest  
speake for mee, yet should  
I not be the better; nei-  
ther if thou speake against  
me, am I the worse. When  
thou didst confesse that  
Iesus was the Sonne of  
God, hee rebuked thee,  
and thought it no honour  
to him to haue thy testi-  
mony. When thou didst  
cry out, that Paul and  
Silas were the Seruants  
of the most high God, al-  
beit thou spake the truth,  
yet did they not accept of  
thy testimony: so although  
D thou*

thou wouldest say to me,  
that I were the elect  
Childe of GOD, shall I  
thinke my selfe the surer  
for that? and if on the  
contrary thou dost deny  
it, am I therefore the  
more unsure of saluation?  
Speake what thou wilt,  
thou art alwayes like thy  
selfe, thou hast beene a  
lyar from the beginning.  
Cursed of thee Lord art  
thou in all thy wayes,  
and with all thy confede-  
rates: Cursed are they  
that are in friendshippe  
with thee: and blessed  
for euer be the Lord,  
who hath deliuered mee  
from



*from thy deceit and ty-  
ranny.*

---

*The Conclusion of  
the Dialogue.*

---

**B**Lessed be thou, O  
LORD, for that it  
hath pleased thee to vi-  
site the base estate of  
thy seruant, to succour  
mee in my distresse, and  
to comfort mee with  
thy mercyes, Lord e-  
uermore feede me with  
this Manna, and refresh  
mee with the springs  
of the Water of Life.  
Shew at all times some  
D 2            signe

signe of thy mercie on mee, that mine enimie Sathan, who laboureth to disquiet mee, may be ashamed, because thou art with me to succour mee.

---

*A Comfortable  
Meditation.*

---

**I**F yee will marke and consider, ye shall finde that the Children of God, in all their temptations, are not so much doers with their will, as sufferers against their will: This Cogitation comming



comming to my minde,  
sodainely comfort did  
spring in the midst  
of trouble, God giuing  
mee Grace to vnder-  
stand, that these moti-  
ons, wherewith I am  
troubled, were not so  
much actions done by  
mee : for in truth ney-  
ther doe I like or allow  
of them, but as spiritu-  
all oppressions of mine  
enemie, who still war-  
reth against mee, some-  
times with armies of  
feares; sometimes with  
armies of doubtings;  
& somtimes with bands  
of vncleane and wan-  
dring

dering motions ; and  
sometime with troupes  
of worldly cares, making  
inuasione vpon my soule,  
and labouring to quench  
that sparke of spirituall  
life, which the LORD  
had begunne in mee:  
therefore answere for  
mee O Lord, for I suf-  
fer violence. My enemy  
would oppresse me, but  
Lord, my hope for euer  
is in thee, succour mee  
with thy strength, and  
I shall liue, and Lord  
impute not to mee any  
of those sinfull motions,  
which my Enemy raiseth  
in me against my Soule.  
Consider



Consider this wisely,  
O my Soule, and re-  
member it : God that  
hath entred thee into  
this war-fare, and is thy  
spectator and helper, wil  
neuer reckon vp to  
thee, Sathans deedes for  
thine : and learne thou  
wisely how to distinguish  
them, and faint not for  
them, but comfort thy  
selfe as long as thou  
art able to stand to thy  
protestation, that thou  
doest suffer violence in  
them, and canst say with  
the Apostle : *This is not  
I, but sinne which dwel-  
leth in mee.* O Lord,  
deliuer

deliuer mee from the  
rage of this spirituall ty-  
ranny. Many a time haue  
I looked to haue beene  
swallowed vp, but thou  
hast sustained mee. Blef-  
fed be my God for euer,  
and the LORD be my  
strength to the end.

---

*A Prayer.*

---

**O** Lord, how can it  
be possible, that my  
Soule can liue here in  
this absence from thee?  
or walke in the midst  
of these continual snares,  
or



or stand against these  
raging temptations, ex-  
cept it please thee now  
and then to shew thy  
face vnto mee. *Iosephs*  
state in prison was not  
so heauy as mine; his  
temptations in *Potiphers*  
house were not so conti-  
nual as mine are: and *Da-*  
*niels* feare in the midst of  
Lyons, was no greater  
then mine, who euery  
day tastes of a thousand  
deaths: *Jeremy* in his dark  
dungeon was not vexed  
with such horrors as dai-  
ly gather themselves a-  
gainst me. The onely  
comfort of my soule is  
in

in thy mercies, thou wert with *Ioseph*, and therefore the prison was more pleasant to him then *Potiphers* Palace: thou wert with *Daniel* & therefore the raging Lions were peaceable to him. Lord be with me, & increase thy strength in my soule, and I shall liue. Though the time be not yet come wherein I shall appeare in thy presence and see thee; yet Lord, let me haue in this land of my Pilgrimage those glances of thy sweet and louing countenance that may sustaine mee; for  
thou



thou Lord art able to  
let mee see as much ioy  
in thy sweete face one  
houre, as may sustaine  
me for euer. And with-  
out this sight, how can  
my faith but faile, my  
hope but houer, and my  
life but languish? there-  
fore O Lord, hide not  
thy face from my soule  
for euer, but as thou  
dost acquaint mee with  
troubles, so let mee see  
thee at all times, that  
as thy sufferings doe a-  
bound in mee, so my  
Consolations may a-  
bound through Christ  
Iesus. I know thou alwaies  
beholdest

beholdest me in mercy,  
but Lord, let mee see  
that thou lookest vpon  
me, that I may feele  
thy mercies sweet  
vnto my Soule.

*Amen.*

---

**F I N I S.**

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